

NATIONAL LIBRARY OF MEDICINE
Washington



Founded 1836

U. S. Department of Health, Education, and Welfare
Public Health Service

Amer. Institute No. 2
from W. George Mahman
Aug 15. 1835.

EXTRACTS

FROM DR. BENJAMIN RUSH'S

INQUIRY

Into the Effects of

ARDENT SPIRITS

UPON THE

HUMAN BODY AND MIND.



PHILADELPHIA:

TO BE HAD OF BENJAMIN & THOMAS KITE, No. 20, NORTH THIRD
STREET: AND FOR SALE BY SOLOMON W. CONRAD, No. 87,
KIMBER & SHARPLESS, No. 93, JOHN RICHARDSON, No. 31,
AND ISAAC PEIRCE, No. 316, MARKET STREET.

.....
1816.

No. 7.

Handwritten text at the top of the page, possibly a title or header, which is mostly illegible due to fading and bleed-through.



EXTRACTS, &c.

BY ardent spirits, I mean those liquors only which are obtained by distillation from fermented substances of any kind. To their effects upon the bodies and minds of men, the following inquiry shall be exclusively confined. Fermented liquors contain so little spirit, and that so intimately combined with other matters, that they can seldom be drunken in sufficient quantities to produce intoxication, and its subsequent effects, without exciting a disrelish to their taste, or pain, from their distending the stomach. They are moreover, when taken in a moderate quantity, generally innocent, and often have a friendly influence upon health and life.

The following diseases are the usual consequences of the habitual use of ardent spirits, viz.

1. A decay of appetite, sickness at stomach, and a puking of bile or a discharge of a frothy and viscid phlegm by hawking, in the morning.

2. Obstructions of the liver. The fable of Prometheus, on whose liver a vulture was said to prey constantly, as a punishment for his stealing fire from heaven, was intended to illustrate the painful effects of ardent spirits upon that organ of the body.

3. Jaundice and dropsy of the belly and limbs, and finally of every cavity in the body.

4. Hoarseness, and a husky cough, which often terminate in consumption, and sometimes in an acute and fatal disease of the lungs.

5. Redness and eruptions on different parts of the body. They generally begin on the nose, and after gradually extending all over the face, sometimes descend to the limbs in the form of leprosy. They have

been called "Rum-buds," when they appear in the face. In persons who have occasionally survived these effects of ardent spirits on the skin, the face after a while becomes bloated, and its redness is succeeded by a death-like paleness. Thus the same fire which produces a red colour in iron, when urged to a more intense degree, produces what has been called a white heat.

6. A fetid breath composed of every thing that is offensive in putrid animal matter.

7. Frequent and disgusting belchings. Dr. Haller relates the case of a notorious drunkard, having been suddenly destroyed in consequence of the vapour discharged from his stomach by belching, accidentally taking fire by coming in contact with the flame of a candle.

8. Epilepsy.

9. Gout in all its various forms of swelled limbs, colic, palsy, and apoplexy.

Lastly, 10. Madness. The late Dr. Waters, while he acted as house pupil and apothecary of the Pennsylvania Hospital, assured me, that in one-third of the patients confined by this terrible disease, it had been induced by ardent spirits.*

Most of the diseases which have been enumerated are of a mortal nature. They are more certainly induced, and terminate more speedily in death, when spirits are taken in such quantities, and at such times, as to produce frequent intoxication; but it may serve to remove an error with which some intemperate people console themselves, to remark, that ardent spirits often bring on fatal diseases without pro-

* Dr. Willan, of the London College of Physicians, in his "Reports on the Diseases of London," says, "On comparing my own observations with the bills of mortality, I am convinced that considerably more than one-eighth of all the deaths which take place in the metropolis in persons above twenty years old, happen prematurely through excess in drinking spirits." EDITOR.

ducing drunkenness. I have known many persons destroyed by them, who were never completely intoxicated during the whole course of their lives. The solitary instances of longevity which are now and then met with in hard drinkers, no more disprove the deadly effects of ardent spirits, than the solitary instances of recoveries from apparent death by drowning, prove that there is no danger to life from a human body lying an hour or two under water.

Not less destructive are the effects of ardent spirits upon the human mind. They impair the memory, debilitate the understanding, and pervert the moral faculties. It was probably from observing these effects of intemperance in drinking, upon the mind, that a law was formerly passed in Spain which excluded drunkards from being witnesses in a court of justice.

A more affecting spectacle cannot be exhibited than a person into whom this infernal spirit, generated by habits of intemperance, has entered. It is more or less affecting according to the station the person fills in a family, or in society, who is possessed by it. Is he a husband? How deep the anguish which rends the bosom of his wife! Is she a wife? Who can measure the shame and aversion which she excites in her husband? Is he the father, or is she the mother of a family of children? See their averted looks from their parent, and their blushing looks at each other! Is he a magistrate? Or has he been chosen to fill a high and respectable station in the councils of his country? What humiliating fears of corruption in the administration of the laws, and of the subversion of public order and happiness, appear in the countenances of all who see him!

In pointing out the evils produced by ardent spirits, let us not pass by their effects upon the estates of the persons who are addicted to them. Are they

inhabitants of cities?—Behold their houses stripped gradually of their furniture, and pawned, or sold by a constable, to pay tavern debts! See their names upon record in the dockets of every court, and whole pages of newspapers filled with advertisements of their estates for public sale! Are they inhabitants of country places? Behold their houses with shattered windows,—their barns with leaky roofs,—their gardens overrun with weeds,—their fields with broken fences, their hogs without yokes,—their sheep without wool,—their cattle and horses without fat,—and their children filthy, and half clad, without manners, principles, and morals! This picture of agricultural wretchedness is seldom of long duration. The farms and property thus neglected, and depreciated, are seized and sold for the benefit of a group of creditors. The children that were born with the prospect of inheriting them, are bound out to service in the neighbourhood; while their parents, the unworthy authors of their misfortunes, ramble into new and distant settlements, alternately fed on their way by the hand of charity, or a little casual labour.

Thus we see poverty and misery, crimes and infamy, disease and death, are all the natural and usual consequences of the intemperate use of ardent spirits.

I shall now take notice of the occasions and circumstances which are supposed to render the use of ardent spirits necessary, and endeavour to shew that the arguments in favour of their use in such cases are founded in error, and that in each of them, ardent spirits, instead of affording strength to the body, increase the evils they are intended to relieve.

1. They are said to be necessary in very cold weather. This is far from being true; for the temporary warmth they produce, is always succeeded by a greater disposition in the body to be affected by cold,

Warm dresses, a plentiful meal just before exposure to the cold, and eating occasionally a little ginger-bread, or any other cordial food, is a much more durable method of preserving the heat of the body in cold weather.

2. They are said to be necessary in very warm weather. Experience proves that they increase, instead of lessening the effects of heat upon the body, and thereby dispose to diseases of all kinds. Even in the warm climate of the West Indies, Dr. Bell asserts this to be true. "Rum, (says this author) whether used habitually, moderately, or in excessive quantities in the West Indies, always diminishes the strength of the body, and renders men more susceptible of disease, and unfit for any service in which vigor or activity is required."* As well might we throw oil into a house, the roof of which was on fire, in order to prevent the flames from extending to its inside, as pour ardent spirits into the stomach, to lessen the effects of a hot sun upon the skin.

3. Nor do ardent spirits lessen the effects of hard labour upon the body. Look at the horse; with every muscle of his body swelled from morning till night in the plough, or a team, does he make signs for a draught of toddy, or a glass of spirits to enable him to cleave the ground, or to climb a hill?—No—he requires nothing but cool water, and substantial food. There is no nourishment in ardent spirits. The strength they produce in labour, is of a transient nature, and is always followed by a sense of weakness and fatigue.

But are there no conditions of the human body in which ardent spirits may be given? I answer—there are. 1st. When the body has been suddenly exhausted of its strength, and a disposition to faintness

* Inquiry into the causes which produce, and the means of preventing diseases among British officers, soldiers and others in the West Indies.

has been induced. Here a few spoonfuls, or a wine glassful of spirits, with or without water, may be administered with safety, and advantage. In this case we comply strictly with the advice of Solomon, who restricts the use of "strong drink" only "to him who is ready to perish." 2dly. When the body has been exposed for a long time to wet weather, more especially, if it be combined with cold. Here a moderate quantity of spirits is not only safe, but highly proper to obviate debility, and to prevent a fever. They will more certainly have those salutary effects, if the feet are at the same time bathed with them, or a half pint of them poured into the shoes or boots. These I believe are the only two cases in which distilled spirits are useful or necessary to persons in health.

But it may be said, if we reject spirits from being a part of our drinks, what liquors shall we substitute in their room? I answer in the first place,

1. **SIMPLE WATER.** I have known many instances of persons who have followed the most laborious employments for many years, in the open air, and in warm and cold weather, who never drank any thing but water, and enjoyed uninterrupted good health. Dr. Moseley, who resided many years in the West Indies, confirms this remark. "I aver, (says the doctor) from my own knowledge and custom, as well as the custom and observations of many other people, that those who drink nothing but water, or make it their principal drink, are but little affected by the climate, and can undergo the greatest fatigue without inconvenience, and are never subject to troublesome or dangerous diseases.

Persons who are unable to relish this simple beverage of nature, may drink some one, or of all the following liquors in preference to ardent spirits.

2. **CYDER.** This excellent liquor contains a small quantity of spirit, but so diluted, and blunted by be-

ing combined with a large quantity of saccharine matter, and water, as to be perfectly wholesome.— It sometimes disagrees with persons subject to the rheumatism, but it may be made inoffensive to such people, by extinguishing a red hot iron in it, or by mixing it with water.

3. **MALT LIQUORS.** They contain a good deal of nourishment; hence we find many of the poor people in Great Britain endure hard labour with no other food than a quart or three pints of beer, with a few pounds of bread in a day. As it will be difficult to prevent small beer from becoming sour in warm weather, an excellent substitute may be made for it by mixing bottled porter, ale, or strong beer with an equal quantity of water; or a pleasant beer may be made by adding to a bottle of porter, ten quarts of water, and a pound of brown sugar or a pint of molasses. After they have been well mixed, pour the liquor into bottles and place them, loosely corked, in a cool cellar. In two or three days, it will be fit for use. A spoonful of ginger added to the mixture, renders it more lively, and agreeable to the taste.

4. **MOLASSES and WATER,** also **VINEGAR and WATER** sweetened with sugar, or molasses, form an agreeable drink in warm weather. It is pleasant and cooling, and tends to keep up those gentle and uniform sweats on which health, and life often depend. Vinegar and water constituted the only drink of the soldiers of the Roman republic, and it is well known they marched, and fought in a warm climate, and beneath a load of arms which weighed sixty pounds. Boaz, a wealthy farmer in Palestine, we find treated his reapers with nothing but bread dipped in vinegar. To such persons as object to the taste of vinegar, sour milk, or buttermilk, or sweet milk diluted with water, may be given in its stead. I have known the labour of the longest and hottest days in summer supported by means of these pleasant and wholesome drinks with

great firmness, and ended, with scarcely a complaint of fatigue.

5. COFFEE possesses agreeable and exhilarating qualities, and might be used with great advantage to obviate the painful effects of heat, cold and fatigue upon the body. I once knew a country physician who made it a practice to drink a pint of strong coffee previously to his taking a long or cold ride. It was more cordial to him than spirits, in any of the forms in which they are commonly used.

The use of the cold bath in the morning, and of the warm bath in the evening, are happily calculated to strengthen the body in the former part of the day, and to restore it in the latter, from the langour and fatigue which are induced by heat and labour.

Let it not be said, ardent spirits have become necessary from habit in harvest, and in other seasons of uncommon and arduous labour. The habit is a bad one, and may be easily broken. Let but half a dozen farmers in a neighbourhood combine to allow higher wages to their labourers than are common, and a sufficient quantity of *any* of the pleasant, and wholesome liquors I have recommended, and they may soon, by their example, abolish the practice of giving them spirits. In a little while they will be delighted with the good effects of their association. Their grain and hay will be gathered into their barns in less time, and in a better condition than formerly, and of course at a less expense, and a hundred disagreeable scenes from sickness, contention and accidents will be avoided, all of which follow in a greater or less degree the use of ardent spirits.

Nearly all diseases have their predisposing causes. The same thing may be said of the intemperate use of distilled spirits. It will, therefore, be useful to point out the different employments, situations, and conditions of the body and mind which predispose to the love of those liquors, and to accompany them with di-

rections to prevent persons being ignorantly and undesignedly seduced into the habitual and destructive use of them.

1. Labourers bear with great difficulty, long intervals between their meals. To enable them to support the waste of their strength, their stomachs should be constantly, but moderately stimulated by aliment, and this is best done by their eating four or five times in a day, during the seasons of great bodily exertion. The food at this time should be *solid*, consisting chiefly of salted meat. The vegetables used with it, should possess some activity, or they should be made savoury by a mixture of spices. Onions and garlic are of a most cordial nature. They composed a part of the diet which enabled the Israelites to endure in a warm climate, the heavy tasks imposed upon them by their Egyptian masters, and they were eaten, Horace and Virgil tell us, by the Roman farmers, to repair the waste of their strength, by the toils of harvest. There are likewise certain sweet substances which support the body under the pressure of labour. The negroes in the West Indies become strong, and even fat, by drinking the juice of the sugar cane in the season of grinding it. The Jewish soldiers were invigorated by occasionally eating raisins and figs. A bread composed of wheat flour, molosses, and ginger, (commonly called gingerbread,) taken in small quantities during the day, is happily calculated to obviate the debility induced upon the body by constant labour. All these substances, whether of an animal or vegetable nature, lessen the desire, as well as the necessity for cordial drinks, and impart equable and durable strength, to every part of the system.

2. Valetudinarians, especially those who are afflicted with diseases of the stomach and bowels, are very apt to seek relief from ardent spirits. Let such people be cautious how they make use of this dan-

gerous remedy. I have known many men and women of excellent characters and principles, who have been betrayed by occasional doses of gin and brandy, into a love of those liquors, and have afterwards fallen sacrifices to their fatal effects. The different preparations of opium are much more safe and efficacious than distilled cordials of any kind, in flatulent or spasmodic affections of the stomach and bowels. So great is the danger of contracting a love for distilled liquors, by accustoming the stomach to their stimulus, that as few medicines as possible should be given in spiritous vehicles, in chronic diseases. A physician of great eminence, and uncommon worth, who died towards the close of the last century, in London, in taking leave of a young physician of this city, who had finished his studies under his patronage, impressed this caution with peculiar force upon him, and lamented at the same time in pathetic terms, that he had innocently made many sots by prescribing brandy and water in stomach complaints. It is difficult to tell how many persons have been destroyed by those physicians who have adopted Dr. Brown's indiscriminate practice in the use of stimulating remedies, the most popular of which is ardent spirits, but it is well known, several of them have died of intemperance in this city, since the year 1790. They were probably led to it, by drinking brandy and water to relieve themselves from the frequent attacks of debility and indisposition to which the labours of a physician expose him, and for which rest, fasting, a gentle purge, or weak diluting drinks, would have been safe and more certain cures.

None of these remarks are intended to preclude the use of spirits in the low state of short, or what are called acute diseases, for in such cases, they produce their effects too soon, to create an habitual desire for them.

3. Some people, from living in countries subject to intermitting fevers, endeavour to fortify themselves against them, by taking two or three wine-glasses of bitters, made with spirits, every day. There is great danger of contracting habits of intemperance from this practice. Besides, this mode of preventing intermittents, is far from being a certain one. A much better security against them, is a tea-spoonful of the Jesuits bark, taken every morning, during a sickly season. If this safe and excellent medicine cannot be had, a gill or half a pint of a strong watery infusion of centaury, camomile, wormwood, or rue, mixed with a little of the calimus of our meadows, may be taken every morning with nearly the same advantage as the Jesuits bark. Those persons who live in a sickly country, and cannot procure any of the preventives of autumnal fevers, which have been mentioned, should avoid the morning and evening air;—should kindle fires in their houses, on damp days, and in cool evenings, throughout the whole summer, and put on winter clothes, about the first week in September. The last part of these directions, applies only to the inhabitants of the middle states.

4. Men who follow professions, which require constant exercise of the faculties of their minds, are very apt to seek relief, by the use of ardent spirits, from the fatigue which succeeds great mental exertions. To such persons, it may be a discovery to know, that TEA is a much better remedy for that purpose. By its grateful and gentle stimulus it removes fatigue, restores the excitement of the mind, and invigorates the whole system. I am no advocate for the excessive use of tea. When taken too strong, it is hurtful, especially to the female constitution; but when taken of a moderate degree of strength, and in moderate quantities, with sugar and cream, or milk, I believe it is in general innoxious, and at all times to be preferred to ardent spirits, as

a cordial for studious men. The late Anthony Benetzet, one of the most laborious schoolmasters I ever knew, informed me, he had been prevented from the love of spiritous liquors, by acquiring a love for tea in early life. Three or four cups, taken in an afternoon, carried off the fatigue of a whole day's labour in his school. This worthy man lived to be seventy-one years of age, and died of an acute disease, with the full exercise of all the faculties of his mind. But the use of tea, counteracts a desire for distilled spirits, during great *bodily* as well as mental exertions. Of this, Captain Forest has furnished us with a recent, and remarkable proof, in his history of a voyage from Calcutta, to the Marqui Archipelago. "I have always observed (says this ingenious mariner) when sailors drink TEA, it weans them from the thoughts of drinking strong liquors, and pernicious grog; and with this, they are soon contented. Not so with whatever will intoxicate, be it what it will. This has always been my remark! I therefore always encourage it, without their knowing why."

5. Women have sometimes been led to seek relief from sickness, [of the stomach] by the use of ardent spirits. A little gingerbread, or biscuit, taken occasionally, so as to prevent the stomach being empty, is a much better remedy for that disease.

6. Persons under the pressure of debt, disappointments in worldly pursuits, and guilt, have sometimes sought to drown their sorrows in strong drink. The only radical cure for those evils, is to be found in Religion.

7. The sociable and imitative nature of man, often disposes him to adopt the most odious and destructive practices from his companions. The French soldiers who conquered Holland, in the year 1794, brought back with them the love and use of brandy, and thereby corrupted the inhabitants of several of the departments of France, who had been previously

distinguished for their temperate and sober manners. Many other facts might be mentioned, to show how important it is to avoid the company of persons addicted to the use of ardent spirits.

8. Smoking and chewing tobacco, by rendering water and simple liquors insipid to the taste, dispose very much to the stronger stimulus of ardent spirits. The practice of smoking segars, has in every part of our country, been more followed by a general use of brandy and water, as a common drink, more especially by that class of citizens who have not been in the habit of drinking wine, or malt liquors. The less, therefore, tobacco is used in the above ways, the better.

9. No man ever became suddenly a drunkard. It is by gradually accustoming the taste and stomach to ardent spirits, in the forms of Grog and Toddy, that men have been led to love them in their more destructive mixtures, and in their simple state. Under the impression of this truth, were it possible for me to speak, with a voice so loud as to be heard from the river St. Croix, to the remotest shores of the Mississippi, which bound the territory of the United States, I would say,— Friends and Fellow Citizens ! avoid the habitual use of those two seducing liquors, whether they be made with brandy, rum, gin, Jamaica spirits, whiskey, or what is called cherry bounce. It is true, some men, by limiting the strength of those drinks, by measuring the spirit and water, have drunken them for many years, and even during a long life, without acquiring habits of intemperance or intoxication; but many more have been insensibly led, by drinking weak toddy and grog, first at their meals, to take them for their constant drink, in the intervals of their meals ; afterwards to take them, of an increased strength, before breakfast in the morning, and finally to destroy themselves by drinking undiluted spirits, during every hour of the day and night. I am not singular in this remark. “ The

consequence of drinking rum and water, or *grog*, as it is called, (says Dr. Moseley) is, that habit increases the desire of more spirit, and decreases its effects; and there are very few grog drinkers, who long survive the practice of debauching with it, without acquiring the odious nuisance of dram-drinker's breath, and downright stupidity and impotence."* To enforce the caution against the use of those two apparently innocent and popular liquors still further, I shall select one instance, from among many, to show the ordinary manner, in which they beguile and destroy their votaries. A citizen of Philadelphia, once of a fair and sober character, drank toddy for many years, as his constant drink. From this he proceeded to drink grog. After a while, nothing would satisfy him, but slings made of equal parts of rum and water, with a little sugar. From slings, he advanced to raw rum, and from common rum, to Jamaica spirits. Here he rested for a few months, but at length finding even Jamaica spirits were not strong enough to warm his stomach, he made it a constant practice to throw a tablespoonful of ground pepper into each glass of his spirits, in order, to use his own words, "to take off their coldness." He soon afterwards died a martyr to his intemperance.

It has been said, that the disuse of spirits should be gradual: but my observations authorize me to say, that persons who have been addicted to them, should abstain from them *suddenly* and *entirely*.

"Taste not, handle not, touch not," should be inscribed upon every vessel that contains spirits in the house of a man who wishes to be cured of habits of intemperance.†

* Treatise on Tropical Diseases.

† Dr. Willan, in speaking of the steps to be pursued to break off the habits of intemperance, says, "This cannot be accomplished by exchanging one form of spirit for another, nor by substituting in place of spirits, Opium, or any of its preparations;

Ministers of the Gospel of every denomination, in the United States!—aid me with all the weight you possess in society, from the dignity and usefulness of your sacred office, to save our fellow men from being destroyed, by the great destroyer of their lives and souls. In order more successfully to effect this purpose, permit me to suggest to you, to employ the same wise modes of instruction, which you use in your attempts to prevent their destruction by other vices. You expose the evils of covetousness, in order to prevent theft; you point out the sinfulness of impure desires, in order to prevent adultery; and you dissuade from anger, and malice, in order to prevent murder. In like manner, denounce by your preaching, conversation and examples, the seducing influence of toddy and grog, when you aim to prevent all the crimes and miseries, which are the offspring of strong drink.

We have hitherto considered the effects of ardent spirits upon individuals, and the means of preventing them. I shall close this head of our inquiry, by a few remarks on their effects upon the population and welfare of our country, and the means of obviating them.

It is highly probable, not less than 4000 people die annually, from the use of ardent spirits, in the United States. Should they continue to exert this deadly influence upon our population, where will their evils terminate? This question may be answered, by asking, where are all the Indian tribes, whose numbers and arms formerly spread terror among their civilized neighbours? I answer in the words of the famous Mingo Chief, “the blood of many of them flows not in the veins of any human creature.”

a plan which many have tried, but with the effect of producing a much worse state, and more dreadful sensations, than those they wished to avoid.”

EDITOR.

They have perished, not by pestilence, nor war, but by a greater foe to human life than either of them,—Ardent Spirits. The loss of 4000 American citizens, by the yellow fever, in a single year, awakened general sympathy and terror, and called forth all the strength and ingenuity of laws, to prevent its recurrence. Why is not the same zeal manifested in protecting our citizens from the more general and consuming ravages of distilled spirits?—Should the customs of civilized life, preserve our nation from extinction, and even from an increase of mortality, by those liquors; they cannot prevent our country being governed by men, chosen by intemperate and corrupted voters. From such legislators, the republic would soon be in danger. To avert this evil;—let good men of every class unite and besiege the general and state governments, with petitions to limit the number of taverns—to impose heavy duties upon ardent spirits—to inflict a mark of disgrace, or a temporary abridgement of some civil right, upon every man, convicted of drunkenness; and finally to secure the property of habitual drunkards, for the benefit of their families, by placing it in the hands of trustees, appointed for that purpose, by a court of justice.

To aid the operation of these laws, would it not be extremely useful for the rulers of the different denominations of Christian churches to unite, and render the sale and consumption of ardent spirits, a subject of ecclesiastical jurisdiction?—The Methodists, and society of Friends, have for some time past, viewed them as contraband articles, to the pure laws of the gospel, and have borne many public and private testimonies, against making them the objects of commerce. Their success in this benevolent enterprise, affords ample encouragement for all other religious societies to follow their example.

The following extract from Dr. Willan's work entitled, "*Reports on the Diseases of London*," is added, in the hope that the judicious advice it contains may prove useful to those who desire to abstain from habits of intemperance.

"WHOEVER makes the attempt to abandon spirit drinking will find, from time to time, a *rankling on the stomach*, with a sensation of *sinking, coldness, and inexpressible anxiety*. This may be relieved by taking often a cupful of an infusion of *cloves*, made by steeping about an ounce of them in a pint of boiling water for six hours, and then straining of the liquor.

In a state of permanent langour and debility, an ounce and a half of the *Cascarilla bark* should be added to the infusion. This mixture, taken in the quantity above specified, three times a day, will be found a useful strengthener of the stomach and bowels, when they have been disordered by frequent excess and intoxication. In the trial to exchange the use of spirits for that of malt liquor, &c. there will be for the first month or two, a *disagreeable heat and acidity* occasionally felt in the stomach, which may be removed by a tea-spoonful of *magnesia*, or prepared chalk, taken in the infusion of *cloves*, or in a glass of simple *peppermint water*. The *yolk of an egg* taken from the shell, without any preparation, likewise contributes to the same effect. The diet should be so regulated, as to nourish and support the body, without oppressing the organs of digestion: but little should be taken at a time, and repeated according to the state of the appetite: the food to consist of *tea, or cocoa*, with a good proportion of milk in it; *gruel, broth, sago, jellies, and bread pudding*; afterwards as strength is restored, *oysters*, and any light fresh meat. The slighter articles may be taken between meals, for the purpose of alleviating the sensation of faintness and sinking at the stomach, which so frequently recurs."

The following impressive narrative of a circumstance which occurred in a voyage from this country to England, is taken from Thomas Chalkley's Journal, and will serve to exhibit some of the lamentable effects of yielding to habits of intoxication.

AFTER we had been at sea about seven weeks, our doctor had a dream to this effect; which himself related to me: He said, "He dreamed that he went on shore at a great and spacious town, the buildings whereof were high, and the streets broad; and as he went up the street he saw a large sign, on which was written in great golden letters SHAME. At the door of the house to which the sign belonged stood a woman with a can in her hand, who said unto him, Doctor, will you drink? he replied, with all my heart, for I have not drunk any thing but water a great while (our wine and cyder being all spent, having had a long passage) and he drank a hearty draught, which he said, made him merry; so he went up the street reeling to and fro, when a grim fellow coming behind him, clapped him on the shoulder, and told him, that he arrested him in the name of the governor of the place. He asked him for what? and said, what have I done? He answered, for stealing the woman's can: the can he had indeed, and so he was had before the governor, which was a mighty black dog, the biggest and grimest that ever he saw in his life; and witness was brought in against him by an old companion of his, and he was found guilty, and his sentence was to go to prison, and there lay for ever."

He told me this dream so punctually, and with such an emphasis, that it affected me with serious sadness, and caused my heart to move within me, for to me the dream seemed true, and the interpretation sure. I then told him he was an ingenious man, and might clearly see the interpretation of that

dream, which exactly answered to his state and condition, which I thus interpreted to him: "This great and spacious place, wherein the buildings were high and the streets broad, is thy great and high profession: the sign, on which was written shame, which thou sawest, and the woman at the door, with the can in her hand, truly represents that great, crying, and shameful sin of drunkenness, which thou knowest to be thy great weakness, which the woman with the can did truly represent to thee: the grim fellow who arrested thee in the devil's territories is death, who will assuredly arrest all mortals: the governor whom thou sawest, representing a great black dog, is certainly the devil, who after his servants have served him to the full, will torment them eternally in hell." So he got up, as it were in haste, and said, "God forbid! it is nothing but a dream." But I told him it was a very significant one, and a warning to him from the Almighty, who sometimes speaks to men by dreams.

Some days after the doctor's dream a grievous accident happened to us. We meeting with a Dutch vessel in Lime bay a little above the Start, hailed her, and she us. They said they came from Lisbon, and were bound for Holland. She was loaded with wine, brandy, fruit, and such like commodities; and we having little but water to drink (by reason our passage was longer than we expected) therefore we sent our boat on board, in order to buy us a little wine to drink with our water. Our doctor, and a merchant that was a passenger, and one sailor, went on board, where they staid so long until some of them were overcome with wine, although they were desired to beware thereof; so that when they came back, a rope being handed to them, they being filled with wine unto excess, were not capable of using it dexterously, insomuch that they overset the boat, and she turned bottom upwards, having the doctor under

her. The merchant caught hold of a rope called the main sheet, whereby his life was saved. The sailor not getting so much drink as the other two, got nimbly on the bottom of the boat, and floated on the water till such time as our other boat was hoisted out, which was done with great speed, and we took him in; but the doctor was drowned before the boat came. The seaman that sat upon the boat saw him sink, but could not help him. This was the greatest exercise that we met with in all our voyage; and much the more so, as the doctor was of an evil life and conversation, and much given to excess in drinking. When he got on board the aforesaid ship, the master sent for a can of wine, and said, doctor, will you drink? He replied, *yes*, with all my heart, for I have drunk no wine a great while. Upon which he drank a hearty draught, that made him merry (as he said in his dream;) and notwithstanding the admonition which was so clearly manifested to him but three days before, and the many promises he had made to Almighty God, some of which I was a witness of, when strong convictions were upon him, yet now he was unhappily overcome, and in drink when he was drowned. This is, I think, a lively representation of the tender mercy, and just judgment of the Almighty to poor mortals; and I thought it worthy to be recorded to posterity as a warning to all great lovers of wine and strong liquors. This exercise was so great to me, that I could not for several days get over it; and one day while I was musing in my mind on those things relating to the doctor, it was opened to me, that God and his servants were clear, and his blood was on his own head; for he had been faithfully warned of his evil ways.

SIR MATTHEW HALE, lord chief justice of England, in early life was fond of company, and fell into many levities and extravagancies: but this propensity and conduct were corrected by a circumstance, that made a considerable impression on his mind during the rest of his life. Being one day in company with other young men, one of the party, through excess of wine, fell down, apparently dead, at their feet. Young Hale was so affected on this occasion, that he immediately retired to another room; and shutting the door, fell on his knees, and prayed earnestly to God, that his friend might be restored to life, and that he himself might be pardoned for having given countenance to so much excess. At the same time he made a solemn vow, that he would not again keep company in that manner, nor “drink a health” while he lived. His friend recovered, and Hale religiously observed his vow.—After this event, there was an entire change in his disposition; he forsook all dissipated company, and was careful to divide his time between the duties of religion, and the studies of his profession. He became remarkable for a grave and exemplary deportment, great moderation of temper, and a religious tenderness of spirit; and these virtues appear to have accompanied him through the whole of his life.”

Med Hist.

WZ

270

R952iZ

1816

C.1

